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master of a good English style. His orthography, both of Arabic and English words, is often at fault; his sentences are sometimes involved, and he ventures upon phrases which are allowed by no canons of taste. The following paragraph has several instances of this singular use of language. The Italics are ours.

"Poor Hanna had an adventure during the day, which convulsed us all with laughter. The grate, kettle, pots and pans, and other culinary utensils, had been hung on a young camel, not well broken in, and vicious withal, which had been assigned to Hanna on the principle, I fancy, of not separating the workman from his tools. After frequent disputes which should have the upper hand, Hanna at last applied a cudgel with such effect that the animal set off *roaring*, at a furious pace, enlivened every now and then by a bound, which made the poor fellow *stot* like a ball from his seat, and eventually scattered his bedding and culinary utensils over half a mile of ground. The shrieks of the master, who found that the game was all against him, the bounds of his Pegasus, as he *tore along*, *screeching like a steam-engine*, and the flapping and rattling of a Desert kitchen service on his flanks, which, like a kettle at a dog's tail, made his *evolutions* more frantic, presented a scene so intensely ludicrous, that when I recall it, even at this distance of time, it calls forth *peels* of laughter."

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10. — 1. *Boat Life in Egypt and Nubia.* By WILLIAM C. PRIME. New York: Harper and Brothers. 1857. 12mo. pp. 498.
2. *Tent Life in the Holy Land.* By WILLIAM C. PRIME. New York: Harper and Brothers. 1857. 12mo. pp. 498.

ALL Oriental travellers are privileged to be egotistic in their narratives. A moderate display of vanity and self-satisfaction is pardonable in the record of that dreamy, meditative, half-poetical life, which is passed under the tent or on the mystic river. We expect reverence and rapture in the confessions of one who has seen "the pathways and abiding-places" of the Saviour of men. Mr. Prime, we are compelled to say, gives us rather too much of himself, of his importance, his privilege, his devout feeling, and his private griefs. His egotism is constant, intense, — as strongly marked in his description of scenery, his discussion of antiquities, and his relation of legends, as in the account of his own wonderful and brave achievements. This inordinate subjectiveness is the gravest fault of these volumes, considered as books of travel. We will not add to this the tone of refined sensualism which pervades them, the keen observation of female beauty, and an appreciation of wines and chibouks, — those creature comforts of the East, — which would have delighted Anacreon or Horace, but seem somewhat

alien from the ascetic strictness of Presbyterianism. Such a luxurious tone accords better than asceticism with the spirit of Oriental life. And it is high praise for Mr. Prime's volumes to say, that they faithfully daguerreotype the common life of Egypt and Palestine, and are second in this regard only to the volumes of the "Howadji." Mr. Prime writes in a lively style, admirably adapted to the account of events and rencontres, and the description of places and persons. He is skilful in dialogue, and knows how to set forth a comical or a tragic scene in its proper colors. There are many chapters of genuine pathos in these volumes, and not a few ludicrous adventures which Hogarth could not have improved in picturing. Mr. Prime is more happy in his descriptions of real life, however, than in his stories. He sees better than he invents. And especially when he undertakes to discuss topographical and historical questions is he unsatisfactory. We learn from him nothing of any importance about the monuments of Egypt, and the most valuable, as well as the most entertaining, narrative of what he did in the subterranean chambers of that land, is given in his perilous exploit in the mummy pits of Maabdeh. In the Holy Land, he was favored in getting admission to the mosques of Mount Moriah, and has given of these a tolerably good description. But his discussion of the question of "the Holy Places," and the strange conclusions to which he comes, discredit his ability as a critical observer. He is a better judge of *scarabæi* than investigator of difficult historical problems.

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11. — *The New England History, from the Discovery of the Continent by the Northmen, A. D.* 986, *to the Period when the Colonies declared their Independence, A. D.* 1776. By CHARLES W. ELLIOTT. In 2 vols. New York: Charles Scribner. 1857. 12mo. pp. 479, 492.

WE opened this work with interest, as we always do a new History of New England, especially one so attractive in its mechanical execution. We care not how often the story is told, nor how much attention is turned to everything that can illustrate it. No historian could have a nobler theme. The Puritans; their exodus from the Old World, and the foundation of their state in the New; their sufferings and unshrinking endurance; their deep religious feeling, pervading every act, however unimportant; their efforts for posterity in early establishing means of education for all; their dealings with the Indians, often unjust, unless compared with a more modern standard; their religious delusions; their love of liberty and resistance to tyranny, from the first; — all those